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THE
Missionary Magazine

AND

CHRONICLE.

CHINA.

IN the Abstract of the Society's Report, a brief notice appears of a voyage recently undertaken by Mr. Wylie, of the Shanghae Mission, up the Yang-tsze-kiang, in company with Lord Elgin's expedition; and as the information conveyed by Mr. Wylie is of no little interest, particularly in relation to the character and proceedings of the insurgents, we now give the more ample details furnished by his letter, under date 3rd March ult.:—

"The arrival of the new treaty is now looked forward to with considerable interest by many who are anxious to penetrate the interior of this long-sealed country. Influenced by similar feelings, it was with much satisfaction that I unexpectedly received an offer to accompany Lord Elgin's squadron up the Yang-tsze-kiang, and gladly availed myself of such a rare occasion to ascertain the condition of the country and the state of parties from personal observation in that little-visited region. Having been attached to the 'Retribution,' which was much larger than the other steamers, and the navigation of the river presenting considerable difficulties, it was determined that that vessel should remain at Kew-heen, a small town about 100 miles beyond Nanking, while the other ships went on to Han-kow, about double the distance. This detention was certainly a disappointment to me; but still it gave me an opportunity of learning a great deal more regarding the condition of the neighbourhood, than could be done by merely passing hurriedly along the river, and as I suppose some of the information thus obtained may be interesting to you, I propose giving you a few details.

"From the large and formerly important city of Chin-keang-foo, at the mouth of the

Grand Canal as far as Kew-heen (and I believe the description will apply for several hundred miles higher up), the banks of the river present a most complete scene of desolation—flourishing cities turned into literal masses of ruins, peasantry forced from their humble tenements, all trade at a stand, and scarcely a vessel, with the exception of the war junks, to be seen on the mighty stream. This is no doubt the natural consequence of civil war, but it is lamentable to see one of the fairest portions of the country, abandoned to such a state of strife as it has been for this past six years, and with no prospect of a settlement of the impending contention. In estimating the comparative strength of contending parties, I would say the superiority of the insurgents is rather due to the imbecility of the imperialists than to anything really super-Chinese in the Tae-ping force. As matters now stand, there is little appearance of either party gaining the complete ascendancy, while the great bulk of the people, who wish to stand aloof from the contest, are the victims of the continued disorders. From Nanking, as far up as Ganking, the country on both sides of the river may be said to be almost entirely in the hands of the insurgents, the imperialist forces being stationed intermediately at vari-

ous small towns and villages. Such was the town of Keu-heen, where we stayed, a general with two or three thousand men under him being located there. Like every other town along the banks, it has been visited by the rebels, who have left a token of the fact in a considerable proportion of the houses being laid in ruins. The temples have been especially marked out for destruction, and I find that is an invariable practice with them, for there is not a single temple for idol worship to be seen anywhere within their reach. In the temple of the god of War, nothing remains but a semi-calcined marble tablet, and a pivot of clay seated on a pedestal, which formed the nucleus of the grim idol—apparently reproaching his besotted worshippers for their folly. While thus unsparing in their iconoclastic zeal, however, they have habitually respected the ancestral halls, implying at least the toleration, if not the practice, of this deep-rooted form of Chinese worship. The destruction of the temples seems to be very little heeded generally by the people, who are very willing to leave them in their present dilapidated condition, till more pressing wants are first attended to. The usual indifference prevails on religious subjects, but I did not find any special aversion to Christianity in consequence of the name of Jesus being adopted by the insurgents, nor are the people indisposed to listen to the exposition of the Christian truth. Beyond that, I cannot state any further encouragement. Christian books were gladly received, but the number of readers in the region to which I had access was exceedingly limited. There was no appearance of the existence of Roman Catholicism, but I found Mohammedan mosques still standing among the ruins at Chin-keang and Nanking, and one demolished at Teih-keang.

“Having spent a week, on our homeward journey, at the insurgent city of Woo-hoo, I had some opportunity of acquiring information regarding that party. The early history of at least an influential section of that body, as it has been given to the public, is sufficient to enlist our sympathy in their progress; but there is doubtless much yet remains undeveloped, which might account for the incongruities that strike an observer.

The fact is indisputable that the Christian religion, in some form, must have exercised a powerful influence at the origin of the movement, but their present position is, I think, a very questionable attitude for the disciples of Christ.

“While at Woo-hoo, I learned from some of them that they attributed their initiation into the doctrine to the late Dr. Gutzlaff, a fact which I had not heard before, although I think it extremely probable that that most energetic man, through the native agency of his Christian Union, may have had a very important share in the establishment of the Society of *God worshippers*. The fact that they have adopted, and still continue to publish, his translations of the Bible (a part of which I procured from them at Nanking), is also evidence in favour of this view. As they still publish books and issue manifestoes explicitly acknowledging one supreme God and Jesus as the Saviour of the world, we may suppose that the Christian element, as it exists among them, is countenanced in influential quarters. As it extends to the multitude, I am led to believe that its influence must be very feeble indeed. The monstrous doctrine they have adopted of Hung-seu-tseuen being the second son of God, and on a par with Jesus Christ, however it may be excused by reference to historical parallels, is, I fear, a most serious obstacle to their humble reception of the truth as it is in Jesus, as they have put forward this claim not only as a great theological but as a political truth, on which they have staked the success of their cause; and in the late despatch for Lord Elgin, which I received from a relative of Hung's, there is almost as high a claim put forward for Yang-seu-ting. They say that as Jesus is the Saviour of the world from sin, Yang-seu-ting is the saviour of the world from sickness—the one the physician of the soul, the other of the body. Yang has been dead, we know, for several years; there is great reason to believe that the demise of Hung is of still earlier date. These pretensions do not seem to excite any degree of enthusiasm among the numerous followers, among whom there is little in their conduct to distinguish them from other Chinese, further than they are bound by certain

stringent disciplinary regulations. They are, indeed, free from every vestige of idol worship, which is an important step, and will, I believe, tell powerfully on the future history of China. Opium-smoking, the bane of China, although severely prohibited by their laws, is not entirely suppressed, as some of the officers acknowledged to me that they smoked it; but the practice is very much less common than among other Chinese, and is not done openly at all. Neither did I see tobacco-smoking among them, although it is almost universal among other Chinese. The more particular practice of Christianity seems to be left very much to the chief officers, whom I found to be invariably men from the west and south, who had come up at the original irruption. These are also the preachers to the people; but I fancy their expositions must be very infrequent. Some of them I spoke with laid great stress on their observation of the Sabbath every seventh day, which is carefully marked in their almanacs on the same day as ours, but I found the great bulk of the people had no knowledge of which was the Sabbath day. There is no public acknowledgment made of it in Woo-hoo, nor indeed have they public worship of any kind. This was explained to me by the fact of Woo-hoo being a camp, and they refer to Nanking as the place for public preaching.

As I was anxious to visit their chapel when at Nanking we made particular inquiries for it, but were informed that it was in the palace of the prince, which we could not visit without sending in a communication previously, which would have detained us another day, and was consequently impracticable. As far as I could learn, the only form of worship common among them is a grace said by the officers at meals. The circulation of the Scriptures by them in an uncorrupted form is a redeeming feature in their practice, and is calculated to induce the hope that, under judicious instruction, they might be led to abandon their errors and submit to the precepts of the Great Teacher. Is their present standing, however, consistent with such a hope? I confess I see a great difficulty in the way, and I fear that difficulty will apply in some measure to any Mission undertaken in their favour. Not that I think such a Mission altogether impracticable, but it will require extreme prudence on the part of any who should undertake it; for if we admit the fact that the conduct of the body is inconsistent with the principles of Christian doctrine—and I do not see how it can be denied—no Christian man will feel justified in sympathising to that extent in their cause; hence arises the difficulty.”

As the first instalment of the intended reinforcement of the Chinese Mission, the Rev. Hugh Cowie and Mrs. Cowie, appointed to Shanghai, sailed on the 1st June in company with Mr. and Mrs. Edkins, returning to that field of labour.

We have further the pleasure to add that the Rev. F. S. Turner, B.A. appointed to labour in Canton, in conjunction with Mr. Chalmers, embarked for his destination on the 13th June, in company with Dr. Legge and his family, returning to Hong Kong. From the tenor of a communication lately received from Dr. Wong Fun, our Native Medical brother at Canton, we have reason to hope and believe that an important sphere of evangelical labour is awaiting our two Brethren on their arrival in that city.

“Of the medical department of the hospital,” writes Dr. Wong Fun, under date 11th April, “I have little to report, since the date of my last, except that the hospital continues to be well attended, and its work

prosperous. The total number of patients prescribed for on hospital days, and on Sabbath, have been, 1935 in January, 1142 in February, and 2290 in March. The hospital was closed during the first half of February,

being the Chinese new-year's time, during which few or no patients made their appearance.

"The *Missionary work* of the hospital, I am happy to say, is one now of much interest. There are at present no less than six applicants for baptism, of whom one is my servant, and two have been patients of the hospital. They are receiving a regular course of instruction from Mr. Cox,* preparatory to their examination for admission into the Church. It may be interesting to mention another case of a convert baptized two months since, whom we may regard as the fruit and direct result of teachings received in the hospital. It is the case of a man named Chnu-mun-t'se, who was at one time a person of very respectable position in life, and held an employment in the Chinese government. He is, however, now in reduced circumstances, being a sharer of the common calamities that befel many a Canton family from the effects of the war. This man came to the Dispensary which I had at my first entrance into Canton, frequently,

and almost daily, to hear the preachings and instructions there given; and, being a man of intelligence and candour, and of a disposition open to the influence of the truth, he readily perceived the genuineness and power of the truths he heard. He became a faithful and diligent student of the Scriptures; and after a year's instruction under Mr. Cox, he was baptized in February. His walk and conversations have since been consistent and irreproachable.

"Of the prospects of Missionary work in Canton, I have it of the Missionaries to say that they regard the present prospects as more encouraging than any with which they have been favoured; that they have good localities for preaching; that the attendance of their Chapels is full; and that they observe a greater interest manifested by the people. Such are the views of men practically in the field, and they may serve to rectify the too discouraging ideas which may be entertained of Canton as a field of Missionary labour."

NOTES OF A TOUR IN CEYLON.

TOWARDS the latter end of last year, the Rev. James Kennedy, of the Benares Mission, with a view to recruit his health and energies, which had become much impaired, took a passage to Ceylon, and as during his visit of upwards of two months, our Missionary brother enjoyed the opportunity of traversing a large portion of the Island and gleaned valuable information regarding the people, their religious and social condition and prospects, we are persuaded that a few extracts from his narrative will prove interesting to many of our readers.

"I left Galle," writes Mr. Kennedy, "for Colombo, the capital of the Island, the day after I landed, viz. the 20th November. After spending ten days there under the hospitable roof of Dr. Elliott, who received me with the utmost kindness, and in constant intercourse with the Church, Methodist and Baptist Missionaries, and other Christian friends, I proceeded to Kandy, the ancient

capital of the Island. There I was very kindly entertained by Mr. Sprott, the Scotch Chaplain, and Mr. Tytler, a Coffee Planter, one of his Elders. Thence I proceeded via Pusilawa and Ramboddie to Newera Ellia, the Sanatorium of the Island, immediately behind which rises Pedro Tallagallait's highest mountain, 8280 feet above the level of the sea, which I ascended. From Newera Ellia I re-

* A Wesleyan Missionary, who has kindly co-operated with Dr. Wong Fua since his arrival in Canton.

turned to Kandy, by an entirely different route, through the districts of Maturata and Delloite. The first part of this route lay through a little-frequented forest, where in different places I observed traces very recently left by wild elephants. From Kandy I went out for a few days to one of the great Coffee districts to the north. I then retraced my steps to Galle, viâ Kandy and Colombo, where, on January 22nd, I had the great joy of welcoming my dear wife and child from England.

"The climate of Ceylon, so far as I experienced it, is a remarkable contrast to the climate of Northern India. From its nearness to the equator, the bracing cold of our cold season is unknown, while owing to its being surrounded by the sea and having the two monsoons—the South West and the North East—and likewise owing to a large part of it being mountainous, the fierce heat of our hot season is equally unknown. The construction of the houses showed everywhere that the inhabitants had no reason to fear scorching winds, like those which blow so fiercely over the plains of Northern India during a part of every year. Much rain falls over a great part of the Island, and thus everything looks green and fresh. The contrast between the aridity of Northern India, during a great part of the year, and the freshness of Ceylon struck me much. On the coast I found the weather rather warm and relaxing, though I could not pronounce it hot, but in the interior, especially when I got to the higher regions I found it cool, and often cold. There were very few entirely dry days. The showeriness of the weather, especially among the mountains, often reminded me of my native land. Over a considerable part of the Island, while there are differences of season, the differences are not at all so marked as they are with us. The residents get into a cooler climate not by waiting for the return of cold weather, but by proceeding to places of greater altitude than their own. The extremely mountainous nature of the country gives them great facilities for obtaining changes, which would otherwise be unattainable.

"All I can say about the scenery is, that it appeared to me as having even more beauty and magnificence than had been ascribed to it. Waterfalls, cascades, fast rushing streams,

widely extended valleys, lofty rocks—everything which enters into an idea of fine scenery there exists, I think in greater abundance than I have ever seen elsewhere. Many of the scenes I there saw are indelibly impressed on my mind.

"The Island bears even to a stranger every appearance of prosperity. Through a considerable part of the country in which I travelled the forest was being cut down. The ground was being cleared, roads made, and houses erected. The prosperity of the country is chiefly owing to the application of European capital and enterprise to the drawing forth the resources of the Island, and especially to the cultivation of coffee. I was told that, as often happens, many who had first embarked their capital in the improvement of the Island had been great losers, but at present the country has more the appearance of prosperity than at any former period within the range of authentic history. I saw much of the Coffee Planters in the interior, and was most kindly received by them. They seemed to me a very intelligent and enterprising class of men.

"One result of the wide cultivation of coffee is the introduction of an immense labouring class from the continent, who almost out-number the original inhabitants, and who differ widely from them in language and religion. In the course of time great changes must result from this influx of a new population.

"I of course made it a point, wherever I went, to see the Missionaries, and to make myself acquainted with their operations. I believe I met every Missionary of the different Missionary societies, labouring in the Southern, South Eastern, and Central provinces. I visited their schools, read their reports, and heard much from them about the religious condition of the country. To my great regret I had very few opportunities of attending their services on the Lord's Day, as at the time of these services I was constantly engaged in English preaching. When present I did not understand what was said, as the languages spoken in Ceylon are entirely different from those spoken in Northern India, but it would have given me much pleasure to have seen more of the Native Christian congregations than I did see.

"In the maritime provinces of the Island, which have been under the successive rule of the Portuguese, the Dutch, and the English, for some centuries Christianity may be almost said to have become the prevailing religion. Previous to the rule of the English every attempt was made by their European conquerors to bring over the population to at least nominal Christianity, and these attempts were largely successful. Great civil advantages were secured by converts, and those who declined to leave their ancestral religion were subjected to civil disabilities. The result was that crowds accepted baptism, and their descendants to a large extent bear the Christian name, and observe Christian rites. I am sorry to say that the great majority of professing Christians in the maritime provinces are Roman Catholics. From all I heard about them I came to the conclusion, that in intelligence and in character they are very little, if at all superior to the heathen around them. Besides these, there are a great number of whom no better opinion can be formed. They attach a certain social value to Christian marriage and to Baptism, but they have no objection to perform idolatrous rites, and they have often a particular liking to devil dances. Nothing is farther from their wish than to walk according to the law of Christ. They do not even attend public worship, except on one or two occasions in the course of the year. I believe this great crowd hanging loosely on the outskirts of the Church is decreasing, as ministers of every denomination are beginning to decline baptizing persons, who do not show any intention of maintaining even the semblance of the Christian life. Among the people generally on the coast it is decidedly respectable to be named by a Christian minister, and to receive

baptism for themselves and their children. I believe it is not infrequent for persons to attend public worship regularly for some time to secure these advantages, and to slip away when they are secured. The initiatory rite of the Christian church, which makes an outcast of the native of Northern India submitting to it, confers only respectability on the native of Ceylon, and the name of Christian, which here brings down a storm of obloquy and scorn on those who assume it, is there deemed an honourable title. The contrast between the Missionary enterprise here and there is thus very striking.

"I should be very sorry indeed to give the impression that the members of the Mission churches in Ceylon were of the classes I have mentioned. There is, I believe, a good deal of difference in the degrees of strictness practised by the Missionaries of different societies, but I believe they all aim at admitting none to full communion who do not in their opinion make a credible profession of Christianity. From all I heard I have every reason to hope that many members of the Mission churches are consistent living Christians, while I have much reason to fear that among others there is great spiritual torpidity. These churches are widely scattered over the country, in the various towns and large villages, and are presided over by Native Pastors. One European Missionary has several such churches under his superintendence. * * *

"I was much pleased with several of the schools I saw. They contain many promising young persons.

"Altogether I was much gratified by my visit, and I shall long retain a grateful recollection of the kindness I received from Christian friends, as well as a pleasing recollection of my intercourse with them."

SOUTH AFRICA.

Among the touching incidents of Missionary life calculated to awaken our best sympathies, we may notice the following, which occurred at the Kuruman some time after the arrival of the Missionary party destined for the Zambesi, and is recorded by the Rev. R. Price, one of their number, under date 22nd March, ult.

"You will doubtless remember having read in Mr. Moffat's Book of Mosheu, the Corannah Chief. This evening he and a large number of his people came here on a visit. Never shall I forget the scene on Mr. Moffat's meeting with Mosheu and his brother Andreas, who is a Native Teacher. They both embraced Mr. M. as children would a loving parent. For some time these two men wept for joy, the tears trickling over their dark cheeks; Mr. M. also partook to the full of this joy, for weeping like a child, he could only repeat, 'Oh, how glad I am to see you, Moshen,' and ever and anon getting up to take the two brothers by the hand. When we remember what was the state in which Mr. Moffat found the people, the scene of this evening was to me most

affecting. The change the Gospel has wrought in these people is most wonderful. Oh Sir, surely this is worth living for; these things are an ample compensation for all our self denials and difficulties. But what is even this to the joy of meeting these poor creatures around the throne of God in heaven, where there will be no parting for ever! Would to God we may see such effects as these to our efforts among the Makololo. Oh Sir, cease not to pray and to urge others to pray for the success of the Zambesi Missions, that many more of the people of this land may rejoice in God as their God, and in Christ as their Saviour.

"You will be glad to hear that I preached my first sermon in the Seebwana language last Sunday afternoon."

In various parts of the wide field of labour presented in South Africa, the Missionaries are from time to time favoured with accumulating evidence that their labours have not been in vain in the Lord, and in no instances is that evidence more distinct and impressive than where the convert has closed a holy and consistent life with a peaceful and happy death. Viewed in this light, the following obituary notice of one of his flock furnished by the Rev. A. Robson, under date Port Elizabeth, 20th April, may form no unsuitable pendent to the anecdote of the Corannah Chief.

"Death has recently deprived us," writes Mr. R. "of a very exemplary member of the Church, whose history is rather interesting. She was a native of Java, and brought from thence to Cape Town by an English gentleman, for a base purpose, who left her there in a family that sold her as a slave to a farmer in the country, where she received ill treatment. In the time of apprenticeship she came to Port Elizabeth and complained to Mr. Sherman, the special Magistrate, who, on account of the usage which she had received, made her free, and here she took up her abode. She was led to God's house to hear His word, which proved the instrument of her conversion, and loving it, learned to read with the aid of spectacles. On Sunday September 17, 1838, she, on profession of her faith in Christ and submission to Him, was received into the Church. She was oft afflicted, but was sustained by Divine grace, and enabled to endure all with patience and resignation to the Divine will. Her attend-

ance at the means of grace was constant when health would permit; and, though latterly very feeble, neither rain nor wind would prevent her from coming to God's house. I never met with a person who seemed to enjoy such uninterrupted communion with God, and such an overpowering sense of the Saviour's excellence and love. She seldom could speak of Jesus without tears. Her regard to the Redeemer was evinced by her love to His followers, and little deeds of kindness and sympathy in affliction and sorrow. She pitied those who lived in sin; admonished them, and only three days before her death went to a worthless neighbour, and, with all the solemnity and earnestness of a dying person, exhorted him to flee from sin to the Saviour, and told him that this would be her last admonition. To visit her in sickness was always beneficial to myself, and reminded me of what Divine grace can do. Her end was peaceful. Death had no terrors to her, for Christ had died for her. His blood

cleansed her from sin, and she was going to Jesus. The lady of a Public Notary was present at her decease, and shed the tear of Christian sympathy with the family and friends. Sarah had lived as servant in the family, and by her good conduct won their

affections. Indeed she was loved by all who knew her, and those who knew her best loved her most. Such instances of the power of vital piety are cheering. The ways of Providence are mysterious—God oft brings good out of evil.”

THE VOYAGES OF THE “JOHN WILLIAMS.”

WHEN it was found that the Society's Missions in the South Pacific required a larger vessel than the “Camden,” an appeal was made to the children of the British Isles, and with their contributions a barque of 300 tons was obtained. The new vessel was very appropriately named after the “Martyr of Eramanga,” as she was designed to fulfil the great object of enlightening and regenerating Western Polynesia, in initiating which he lost his life. As many of the Society's friends may be only partially informed as to the real nature, and extraordinary amount of the services performed by the Missionary ship in the course of her extended voyages, we present the following interesting and instructive narrative, furnished by the Rev. Geo. Stallworthy of Samoa, and originally inserted, though more in detail, in the “Samoan Reporter” of January ult. :—

“The ‘John Williams’ left England, on her first voyage, in 1844. She has always found in the Hervey and Samoan Islands teachers ready to proceed westward, and Missionaries ready to direct their location. She has made nine voyages there; she has placed teachers on twelve islands in the New Hebrides, Loyalty, and New Caledonia groups; on ten of those islands, twenty-two Samoan and Rarotongan teachers, most of them with families, are employed at the present time; on eight of them, there is an aggregate of thousands of hopeful converts; six Missionaries are stationed on three; churches are formed on two, and several books of Scripture are translated into the languages of the people.

“The ‘John Williams’ is the largest Missionary vessel in the Pacific—probably in the world; and the work assigned her is greater, even beyond the excess of her tonnage, than that of almost any other vessel engaged in the same work. For, *first*, she starts from England, and every third or fourth year returns thither. On her outward voyage, she is generally quite full of passengers, her own stores, supplies for the

Missionaries and teachers, paper and other printing and binding materials, and Bibles and other books. On her return voyage, she takes to England, for education, between twenty and thirty children of the Missionaries, with perhaps two or three Missionaries and their wives, whom sickness, the care of the children on the voyage, and other reasons, compel to proceed home. She also conveys many hundred pounds value, in cash or island produce, the proceeds of the sales of books, and voluntary contributions in aid of the Society's funds. *Secondly*, on entering the Pacific, the ‘John Williams’ calls at some colonial ports, particularly Sydney, where she prepares for her cruise among the islands, and takes on board any goods the Missionaries may have ordered from that market. That port then becomes the centre of her movements, and before again leaving the Pacific for Europe, she returns there for repairs, recruits, and supplies for the Missions, either once or twice, according as her absence from England is for three or four years. *Thirdly*, her main circuit in the Pacific, which extends from Sydney to Tahiti, is very considerable,

And *fourthly*, her deviations from the regular line of her circuit, in conveying and visiting our Missionaries and teachers, are very extensive.

"We may now accompany the 'John Williams' in her course, and note, as we proceed, the distances she runs. In coming from England to Sydney, she calls at the Cape of Good Hope, Hobart-town, and Melbourne, and sails 16,600 miles. Commencing her work in the Pacific, she first makes a run of 4000 miles from Sydney to Tahiti; and then passes on to the Society, Hervey, and Samoan Islands, a further run of 1650 miles. Thus far she has pursued the regular track of her voyage from Sydney and back; but now she diverges from that line to visit Western Polynesia.

"Passing to the north of the Fijii Islands, the 'John Williams' sails 1150 miles to Aneiteum—the most southerly island of the New Hebrides. On leaving that island, she turns northward to Futuna (or Eranan), Tana, Niua (or Immer), Eramanga, and Fate (or Sandwich Island). She then leaves the New Hebrides, and directs her course southward to Mare (or Nengoné), Toka, Lifu, and Uea, which islands, with some others not inhabited, compose the Loyalty Group. In this circuit from Aneiteum to Uea the vessel sails 850 miles. From Uea she returns eastward. In order to secure favourable winds, she makes a stretch toward the south; she calls at Niue or Savage Island, where we have an encouraging Mission; also at Manua and Tutuila, and passes on to Upolu, having completed in her passage from Uea a distance of 2500 miles, making a total of 4500 since leaving Apia. This cruise is her most interesting, important, and truly Missionary which occurs in all her extended voyages. It carries her into Satan's own domain, where, till but recently, he held undisputed sway. In her passage thither she has often a full complement of passengers, and nearly so of cargo. Her passengers consist of Missionaries proceeding to Stations there, a deputation from the Hervey and Samoan Islands, Native Teachers from those groups, and natives of Western Polynesia who have come to Rarotonga and Samoa on former voyages to see and learn what they can there, and report

to their countrymen. These parties seldom number fewer than twenty individuals; on some voyages there are as many as thirty; on others, forty; and on one at least, there were more than sixty. On her return, she generally brings a number of passengers, including sick, or otherwise disqualified teachers, widows and children of men who have died in their work, and natives of the islands who have been selected to visit Samoa for instruction.

"From Samoa, the 'John Williams' again sails northward to the Tokelau or Union Group, consisting of three small lagoon islands, namely, Oatafu, or Duke of York, Nukunono, or Duke of Clarence, and Fakaafo, or Bowditch, where a Mission has only recently been attempted. The voyage out and in is about 600 miles; but strong westerly currents often carry a vessel so far out of her course as to double her sailing distance.

"Having completed that short cruise, the vessel returns eastward to visit the Out-stations of the Hervey and Society Island Missions, which had been passed by on her passage westward, in order that no time might be lost, and no unnecessary risk incurred, before conveying to their destinations the Missionaries and Missionary supplies on board. In passing from Samoa to the Hervey and Society Islands, it is necessary to go southward to obtain the westerly winds which usually prevail beyond the tropics, and thus the distance passed over is not less than 2350 miles. The Out-stations of the Hervey Islands are Mangarongaro (or Tongareva, or Penrhyn Island), Pukapuka (or Danger Island), Manahiki (or Humphrey's Island), and Rakaanga. Pukapuka has been only recently occupied by teachers; but, on the others, the Gospel has triumphed over heathenism, and Christian churches exist. The voyage from the Hervey Islands to those islands and back is not less than 2000 miles; but, on some occasions, much of that distance is saved by taking them in on the passage to or from Samoa. The Out-stations of the Society Islands include Rimatara, Rurutu, Toupuai, and Raivavai, called collectively the Austral Islands, and Rapa; all of which are inhabited by a professedly Christian people. To visit them requires a

run of 2000 miles. From the Society Islands, the 'John Williams' returns to the Hervey Islands and Samoa, a distance, with a fair wind, as has been already stated, of 1650 miles. The barque then resumes her main line of route, and, with such passengers, Missionary contributions, and proceeds of books as she may have taken on board at the several Missions and Stations, sails from Samoa to Sydney, a voyage of about 2500 miles, and thus completes her year's work.

"No time is allowed for the 'John Williams' to rest. Six or eight weeks may be required in Sydney for discharging cargo, putting the ship in order, and getting stores and Missionary supplies on board; but, as soon as her work is done, she again puts to sea, to repeat the visitations of the previous year. If, as is the case now, her absence from England is for four years, she again returns to Sydney, and again proceeds thence to Tahiti, the Society, Hervey, and Samoan Islands; but this time she accomplishes all necessary visits to Out-stations, as she proceeds westward, so that she may have as little as possible to do on her return eastward with her passengers and cargo for England on board. From Samoa she proceeds on her third visit to Western Polynesia and Nine. In that distant region, she begins to take on board her passengers and lading for England, and continues to do so in Samoa, the Hervey, and Society Islands. From the last-named group, she takes her departure, and proceeds, by way of Cape Horn, to England, in which voyage she sails about 15,600 miles.

"Now, if we add together all the above distances, the three voyages among the islands of the Pacific of 21,250 miles each, and the voyages from England and back again, we shall find an aggregate of 95,950 miles. But that large number does not include many hundred miles run by her between the different islands of some of the groups she visits, nor those thousands of miles which she passes over whilst lying off and on many islands where no safe or convenient anchorage exists, and those other thousands which, in addition to the line of her course, she runs in her zigzag movements when contending with head winds. It must not, however, be forgotten, that the distances

we have given are not those of the several islands from one another, but the lengths of the courses taken by her in passing between them. And let it not be thought that those courses are unnecessarily extended; for both Captain Morgan, the former master of the 'John Williams,' and Captain Williams, her present master, are experienced seamen, and well acquainted with the South Pacific; and the voyages which the vessel has made under their direction have been generally shorter in time, and, we may presume, in actual distance, than those of most other vessels passing between the same places.

"The number of islands regularly visited by the 'John Williams' is thirty-seven; ten of which are visited twice in the year, and several of them three times. Seven islands not actually visited by her, receive large benefits from her. The aggregate population of these forty-four islands is about 110,000, in which total 20,000 heathen are included. Twenty-three Missionaries labour in these islands, the extreme Stations occupied by them being 3000 miles apart. Forty Rarotongan and Samoan Missionary teachers are stationed in what are to them foreign lands, 500 miles, and some of them more than 2000 miles, from their homes. Most of those Missionaries and teachers have wives and children. The safety, health, comfort, and usefulness of all those parties is intimately dependent on the 'John Williams.' Those labourers are aided by more than 300 teachers, who are regularly appointed to the care of villages or districts in their native islands or groups. One result of the operations of these various labourers is the formation of churches, in which are gathered an aggregate of about 7000 members. One glory of the 'John Williams' is, that she knows no sectional distinctions in the great work in which she is employed. Aid as far as possible all who "love our Lord Jesus Christ in sincerity" in their efforts to diffuse the Gospel, is her motto. Her Missionaries belong to various denominations, and four of the above number are not connected with the London Missionary Society. Eight other islands were formerly visited by the 'John Williams' or the 'Camden,' or by Missionary agents sustained by those vessels; on two of which converts were made, and the light of truth

still shines. It should be remembered, that the visits of the 'John Williams' are not mere calls or explorations: wherever she touches she leaves some substantial benefit, in the form of teachers or Missionaries, supplies for the support of such agents, or books or other materials adapted to enlighten the people and to promote the efficiency of the Mission. At every place her boats are lowered, and during each year she casts anchor from fifteen to twenty times. The vigilance and care of her captain and officers, and the attention and labour of her crew, are in constant requisition. Intercourse with tribes so various, many of them degraded and cruel, though possessing features of interest, calls for much tact and prudence on

the part of those on board, tests their powers of forbearance, and sometimes exposes them to dangers. Many prayers ascend to God from England, the Australian Colonies, and the islands, for the safety of the vessel and all on board of her, as well as for the success of her Mission; and the fact that, though for fourteen years she has been employed generally in threading her way among the islands of the Pacific, and though she has been in great danger of total wreck, and several times fast aground, no serious injury has been sustained by her, or by any on board, may properly be regarded as an answer to those prayers, and as a remarkable display of the care exercised over her by Divine Providence."

THIRTEENTH MISSIONARY VOYAGE TO WESTERN POLYNESIA.

As an appropriate sequel to the preceding account of the varied services rendered by the "John Williams," in the course of her numerous voyages, we proceed to notice a few of the incidents that occurred on occasion of the ship's last visitation of the Islands of Western Polynesia. The subjoined extracts are from the Journal of the Rev. George Gill, of Rarotonga, who, together with the Rev. George Stallworthy, of Samoa, formed the deputation appointed to that service.

The ship having sailed from Sydney the 24th March, 1858, reached Rarotonga the 20th May, and again left that island on the following day for Aitutaki and Samoa.

"It afforded me great pleasure," writes Mr. Gill, "to find so many friends and fellow-labourers on board; the Rev. A. W. Murray, of the Samoan Mission, returning from Sydney; the Rev. and Mrs. S. M. Creagh on their way to their station in the Loyalty Group, and the Rev. and Mrs. J. W. Matheson from Nova Scotia, to join the Mission in the New Hebrides. We were also accompanied with four of the senior students from the Rarotongan Institution, who, the day previous, had been publicly designated to the sacred office of evangelists for some of the islands westward. Aperau from the church formerly under the care of the Rev. C. Pitman. Teamaru and Teautoa were for many years

pupils in my brother's select school at Arorangi, Rarotonga. Toma, from Mangaia, had for several years been under my more immediate care. These four young men, with their wives, we hope will be usefully and successfully employed in disseminating the knowledge of our Lord and Saviour Jesus Christ to many a dark and unenlightened mind. * * *

"On Tuesday, the 29th June, we dropped anchor at Matautu, Savaii, the station of the Rev. Mr. Pratt. While the boats were engaged in landing Mr. Pratt's supplies, &c., we visited the chapel, and walked around the village. Our Brother is labouring here with many tokens of the Divine presence and blessing.

ANEITEUM, NEW HEBRIDES.

"In the evening, we again proceeded on our way until the 7th July. About nine o'clock this morning, Aneiteum, the first island in our course of the New Hebrides group, appeared in sight, but we could not get up to the harbour this day; the wind failed and we were becalmed. Next day, however, a fair breeze sprang up, and about three o'clock we came to anchor in Aniligauiat Harbour, on the south-west side. We found that the Rev. and Mrs. Geddie, with their family, were at Mr. Inglis' station, on the other side; but they, having received early intimation of our arrival, returned here in the course of the evening, and gave us a very cordial and welcome invitation. Here we remained six days, three of which were occupied by committee meetings, discussing the most desirable location for Mr. Matheson, and other important matters affecting the Mission generally.

"We have much cause for joy and thanksgiving to God for all that we saw and heard respecting this once dark and deluded land. The labours of the Brethren Geddie and Inglis have indeed been singularly blessed. A very superficial view of the state of the Mission, with the respective statistics we gathered from them, will sufficiently prove that a good and a great work has been done upon this island. We did not forget that less than ten years since the Mission was commenced under very unpropitious and discouraging circumstances, but what we saw now filled us with thankfulness to the Great Head of the Church, who has so signally honoured His servants. As we landed, we were pleased to see so many proofs of domestic quiet and comfort in the dwellings of the natives, and the Mission premises, with school and class-houses, store-rooms, sewing-rooms connected with Mrs. Geddie's select school, and the printing-office, gave an assurance of advancement, which we were not prepared to witness. Mrs. Geddie, who is a very energetic and efficient lady in this Mission, has, under her more immediate care and superintendence, 15 young women, who conduct themselves with propriety, and have made much progress in elementary and general instruction. They have also become more or less efficient and

useful in household duties, and are of great help to the family. It was a gratifying occasion to our own feelings to attend the family prayer with all the natives attached to this household. All read in rotation in the usual course of reading, with great readiness and fluency. In addition to many other onerous duties in which Mrs. Geddie is so constantly employed, she meets a class of from 60 to 70 adults, male and female, every afternoon. We attended all the public services of the Church, and the people on Sabbath and on Friday. The native congregations were very large, and they paid the greatest attention to the discourses and the addresses delivered to them. On Monday, 12th July, we attended a public meeting at which two young men were designated as native teachers for Niwa, a small island near Tanna. We were much gratified in the duties and engagements of this service. The people had made large quantities of mats and "enlepes" (women's dresses) for all their native teachers now labouring in the New Hebrides group. They understand 'the faith' that is productive of good works.

"By 11 o'clock, July 14th, we weighed anchor. The brethren Geddie and Matheson accompany us as a deputation of the New Hebrides Mission so far as Eromanga, in the 'John Knox.' * * *

TANNA.

"By sundown we were near Tanna, but the time would not allow us to get into the harbour, so we stood off and on during the night; and, by 7 o'clock Friday morning, July 16th, we anchored in Port Resolution. It was a beautiful morning, and we were favoured with a good breeze. * * *

"Port Resolution is a very pretty spot; the villages are located upon the high and low grounds all round the Bay. Some of the villages through which we passed appeared to be well cultivated, and the vegetation most luxuriant. There are eleven Native Teachers from Aneiteum located in the most promising and important stations in the Bay and around the island. We were glad to find that they were all well; the wife of one died about six weeks since; this is the first death that has occurred since the Aneiteums landed here. All the teachers report

favourably of their work and prospects. The station on the south side, 'Anuikaraka,' fourteen miles distant from the harbour, has two teachers. The people there are very anxious to get a European Missionary to reside with them, and they urge their desire and claim by saying that confidence should be placed in them, for they have proved themselves worthy by their adherence to and their protection of the Native Teachers who have for so long a time been living in their midst: for the people in the harbour, they further say, once had their Missionaries, but they were driven away. It is gratifying to be able to report that the people at the harbour are as willing and as ready also to receive and attend to the instructions of a Missionary. The two principal chiefs in the Bay say that if one would now come to reside with them he would be quite safe, and would live without fear of expulsion. In most of the villages round the harbour there are a few influential men who have '*lotued*,' and in whom the teachers say they have every confidence. While all this is encouraging, we must not forget that the mass of this great people are still living in, and practising, all abominable cruelty and heathenism. The two chiefs referred to, *Nauwar* and *Miaki*, are very friendly, and their general conduct has hitherto been very hopeful and consistent. *Nauwar* especially appears to be anxious for religious instruction. *Miaki* says, 'My heart is very bad, very hard, and very dark, but by and by I hope I get better.'

"Saturday, July 17th. During the day Mr. Geddie, assisted by the natives and some of the crew of the 'John Williams,' laid the principal parts of the frame for the house. In the afternoon we visited the Hot Springs, situated on the south side of the Bay. Several natives living in the mountains on this side came down to us and appeared quite friendly. We were informed by the teachers that these people, within the last few months, had killed three of their own people and eaten them, there being at the time great scarcity of food: so low and degraded are these poor people. On Sunday, July 18th, Mr. Geddie went on shore to hold a native service. The people in the districts of *Nauwar* and *Miaki*, to about the

number of 100 were present, and manifested great interest and attention. In the afternoon another service was held with the Native Teachers, previous to their departure to the respective villages and districts they are in the habit of visiting.

"We think we are warranted in expressing it as our belief, that, from all which we heard and saw at Tanna, it is now open again, and the majority of the districts are fully prepared to receive the messengers of mercy.

ERRAMANGA.

"Tuesday, July 20th. Early this morning stood in for Dillon's Bay, Erramanga, where we anchored by 7 o'clock. Mr. Gordon soon came to us on board; from him we obtained the following particulars of the position and prospects of the Mission. None of the chiefs, except '*Naiwan*,' has had any direct intercourse with him upon religious subjects. The chiefs in and about Dillon's Bay are bad men, and fond of fighting. Up to the present time there has been much fighting on Erramanga, although not many have been killed. Natives comparatively kill but few in their wars; this is accounted for from the fact that they have many large and fortified caves into which they betake themselves when pursued by their enemies. Koweow,* the chief who killed the Rev. John Williams, is still a painted savage, going about in a state of nudity, thirsting for the blood of his fellow men, and is continually in a fighting attitude in his relations to other tribes and districts. Mr. Gordon has only seen him twice since he arrived here. The cause of God is making a little favourable progress amongst these degraded people. By itinerating, Mr. Gordon can address about 100 individuals every Sabbath. In Dillon's Bay, when he first commenced his labours, twelve only attended, in a few months afterwards about eighty.

"In December, 1857, a greater number attended with considerable regularity to Christian instruction; since then their attendance has considerably declined. During an epidemic last year, the administration of medicines was attended with beneficial results, which removed many former suspicions. The natives of Tanna in past years

* Or *Kauiaui*.

had spread the report that Messrs. Turner and Nisbet were disease makers, and that the Erramangans would find European Missionaries were all the same: but the Erramangans were this year convinced to the contrary by the successful administration of suitable remedies in the late epidemic.

"Wednesday, July 21st, we attended a meeting on shore. Some thirty natives were present. Mr. Gordon conducted the services, which consisted in singing, reading, prayer, and a series of questions upon a few Scripture lessons which had formed a part of their daily instruction. Mana, who has been a faithful coadjutor, closed with prayer.

"In the afternoon we again weighed anchor, and started with a fair wind for Fate. Our friends Messrs. Geddie and Matheson remain on Erramanga for a few days, to confer with Brother Gordon on Mission matters, and will then return to Anciteum. * * *

SAVAGE ISLAND.

"By six o'clock this evening, Aug. 2, we were again at sea, with a light but fair breeze, to pursue our course for Niue, or Savage Island. For eleven days we were favoured with good winds, and on Saturday, 14th August, sighted this interesting land. At sundown we saw the whole outline very distinctly; stood out to sea for the night. Early next day, Sunday 15th, we were close in at Avatele, the station where Samuela, a Samoan native teacher, is located. A canoe coming off brought us information, that in consequence of the serious illness of Paula's wife at Tamatahava, the teacher was detained there, and that indeed all the teachers were assembled at that village. We accordingly directed our course to that station, and, getting to the bay, the captain very promptly accompanied us to shore, that we might be in time for the morning services. We were met upon the beach by a very large concourse of people, greatly rejoicing to see us. Here we found that the information received at Avatele was correct.

"We proposed to the teachers that it would be desirable for the people to be assembled for their usual services, as we did not wish that our arrival should disarrange or interrupt the Sabbath duties. The service was orderly conducted. Paulo, the

native teacher from Mutulau, preached. Although we could not fully understand this language, we could tell that he was preaching from the heart, with affectionate earnestness and sincerity. It would, indeed, have more than gratified you could you have witnessed the worship of these once 'Savage Islanders,' as Captain Cook so emphatically designated them. In the afternoon, Sakaio, the teacher from the village at Maki, preached. The whole mass of the people appeared to listen with intense interest and pleasure. In the evening we had the large room in the teacher's house quite full, and conversed with the people and the teachers respecting their state and prospects. Their reports were very cheering, and truly satisfactory. Our hearts were filled with gratitude and joy as we listened to these reports and details. But a few years since, heathenism and vice in all their hideous, debasing, and demoralizing tendencies, were the cherished delights of the whole population; but now all are apparently pursuing those things which are lovely, and honest, and of good report. On Monday, August 16th, while the captain was engaged at Avatele in taking on board a large quantity of arrow-root, contributed to the Society, and realized in the sale of the books left last year, we were engaged from ten in the morning until late in the evening in conversation with, and examining the several parties proposed by the respective teachers for baptism, previous to our forming them into a church. We were not able to get through the whole number of candidates the first day, so we met the remainder early on Tuesday morning. After breakfast we re-assembled all with whom we had conversed. Our list comprised 40 men and 12 women, who were baptized in the name of the Father, and of the Son, and of the Holy Ghost. In the evening of this day we are again on board leaving this interesting sphere to the guidance and blessing of our Lord and Master, praying that He would keep and guide His infant cause, that the people may grow in grace and be built up in the faith of Christ Jesus, to the salvation of their souls and the glory of His name.

"After calling at Manua to leave supplies for Taunga, and at Tutuila to take on board

a student for the Institution at Malua, we arrived in Apia Harbour, and cast anchor again on Sunday morning, August 22nd,

after an absence from this port of seven weeks and six days."

MANGAIA, HERVEY ISLANDS.

The Rev. W. Wyatt Gill, of this Mission, in a letter dated 30th October, ult., after noticing the new openings for evangelical labour in Western Polynesia, has recorded some interesting occurrences in his own field of labour, indicative of the practical influence of the Gospel.

"On the 29th ult.," writes Mr. G. "the 'John Williams' returned to Rarotonga, and it was our happiness to welcome back our brother the Rev. G. Gill. The accounts received from the Westward were of a mingled character. It was painful to learn that strangers occupy important spheres belonging of right to the London Missionary Society, but for which the Directors have hitherto furnished no Missionaries. On the other hand, it was gratifying to hear that several new openings have been made by Native Evangelists for the spread of the Gospel. Especially is it delightful to learn that the natives of Pukapuka (Danger Island) have embraced Christianity. You are doubtless aware that when the 'John Williams' first touched there in December, 1857, nothing was safe from the restless cupidity of these savages; pigs, rope, nails, knives, saucepans, books, disappeared over the ship's side in a few minutes. But *now* things are very different. The Rev. G. Gill says that upon their recent visit to Pukapuka, the natives seemed to be comparatively civilized and decent in their behaviour. Not an article was stolen. The lives of their Native teachers had been respected, and they brought aboard the Missionary barque *their chief idol*, to prove that they had renounced Heathenism. The natives quietly sat down on deck to learn to sing the praises of the true God, of whom, ten months previously, they had never heard! Brethren, what hath God wrought by the simple preaching of the Cross?

"The next day we bade farewell to our friends at Rarotonga, and sailed for Mangaia,

where we landed on the 4th of October inst., after a tedious passage. We were very kindly received by our people, who were rejoiced to see us once more in their midst.

"During the past few months there have been numerous additions to the church at Mangaia. *Twenty-three* have been admitted at Oneroa, and fifteen at Tamarua. We are thus enabled to rejoice in the continued prosperity of this Mission.

"In the month of June last, this island was visited by a severe epidemic, that cut off many who were in the prime of life. After a few weeks it disappeared. May the teachings of affliction not be forgotten!

"On the 7th August a cutter was driven ashore at this village, Oneroa. The native teacher, Sadaraka, at that time in charge of this station, urged the king and the leading men to exert their authority to prevent her from becoming a total wreck. The people were accordingly collected, and, with the aid of long ropes, they succeeded in dragging her over the reef and beyond the reach of the breakers. On the following Monday morning, in the adult school, Sadaraka invited all who were of a willing mind to come and repair the cutter. Accordingly, numbers came, and after three weeks' hard work, they completed the repairs, and on a day appointed the cutter was launched by the united exertions of the men and women of this place. All this was done without fee or reward, as the owner of the little craft is poor. In the light of this occurrence, I would leave to merchants to determine whether Christian Missions deserve their countenance and support."

Mr. Gill concludes with the relation of a catastrophe of a very distressing

nature, and in which our venerable brother the Rev. Charles Barff and his family have a peculiar and deeply affecting interest.

"I have a mournful piece of intelligence to communicate. Two days since, a boat landed at the other side of the island, containing five native sailors and Captain Blacket, son-in-law to our venerable brother, the Rev. C. Barff, of Huahine. It appears that he left Borabora in his own schooner, the 'Sea Lark,' having on board Mrs. Blacket and their two little girls. On the 21st inst., having left Mouphea, he was making for Rarotonga. At midnight—Lat. 88 : 5. Long. 155 : 49 W.—a fearful squall suddenly sprung up, and the schooner capsized in an instant. Captain B., who had the helm, was hurled head-foremost into the mainsail, his head sometimes under, and at other times above water. Many ineffectual efforts were made by him to reach the cabin, where lay his poor wife and children, and a female attendant. But the violence of the waves

rendered their case utterly hopeless, as in a few minutes she filled and went down stern foremost. The native sailors, after securing the boat and compass, dragged their captain off the bowsprit, which still remained above water. They were six days in the boat, exposed to the vertical rays of a tropical sun, without a drop of water or a morsel of food. With only one oar and an old sail, they were providentially led here—a distance of 380 miles from the scene of the disaster. In expectation of dying at sea, Captain B. carved on the boat the name of the schooner and the date of her loss; but strength failed before the task was quite completed. We feel much for him in his terrible misfortune, and trust that it may become a sanctified affliction. May the aged parents of Mrs. B., who are as yet necessarily ignorant of their loss, be divinely supported in their heavy trial."



DEATH OF THE REV. JOHN VANDERKEMP READ.

SCARCELY three years ago, the subject of this notice was appointed to the Missionary office, and to a sphere of Evangelical labour among the bushmen and others, forming an interesting community at Oskraal, a branch of the Kat River Settlement, South Africa, with which his elder brother, and their late father before them, had been so long and so honourably associated. The people among whom Mr. John V. Read was called to labour, had suffered much misery, and needed deep, practical sympathy. He entered into their circumstances and sought to direct them for their spiritual good. The Gospel was fully and faithfully preached, not only to the people on the Station, but to those in the neighbourhood. A chapel, school-house, and dwelling, were erected, and a church was organized, but not without great labour, attended by large expenses. In the mysterious providence of God, however, these fair prospects have been overcast, and by the lamented death of their young Missionary, the attached people of his charge have been left as sheep without a shepherd.

The precise date of our young friend's departure has not transpired, but in a letter dated the 15th February ult., the Rev. James Read gives the following particulars of the closing scene:—

"I have to communicate to you the painful intelligence that it has pleased God to remove from this world, after a short illness, my beloved brother, the Rev. John V. Read.

The disease with which he was afflicted was nervous fever, and in its latter stage his mind became affected, but during its wanderings it always seemed to point to the Great Author

of our Salvation, Jesus Christ the Righteous. His last sermon preached upon earth, was one he preached in English in the Free Church of Alice, Isaiah xxviii. 16. When asked by me of his state of mind, he replied quickly—'What I said at Alice, I say now, Christ is a sure foundation, and he is now all my hope and all my salvation. My sufferings have been insufferably great, but my com-

forts have been greater, and I have had views of the person and work of the Saviour which I never had before, and if ever I be permitted to preach again I should have much more to say upon that subject.'

"The deceased had been but recently united in marriage to Miss Green, and who is left a young widow under very affecting circumstances."

DEATH OF MRS. ASHTON.

IN another and distant portion of the South African field of labour, the messenger of death has visited the home of one of our Missionary brethren. The Rev. William Ashton, of Kuruman, has been called to sustain the irreparable loss of his excellent wife. The event occurred in February last, some weeks after the arrival from Cape Town of Mr. and Mrs. Moffat, and of the young Missionaries and their wives destined for the Zambesi, and the presence and ready aid and sympathy of these dear friends have proved no slight alleviation to the bereaved family under their heavy affliction.

Mr. Ashton, under date 23rd February, writes :—

"You will be equally surprised and grieved to hear of what it becomes my duty to inform you, viz., of the death of my dear wife. She was confined on the morning of Tuesday, the 8th inst., and survived the birth of the dear child only a few hours. In consequence of Mrs. Ashton's weak state of health, we had previously requested the assistance of Mr. Moffat, should it be needed, when the event should take place. Mr. Moffat was accordingly with us before any alarming symptoms took place, and when they did occur, of course

we did all we could to preserve the life of one so dear; but alas! in vain. Soon after the birth of the infant, Mrs. A.'s breathing began to be oppressed, and, in spite of all our efforts, she fainted and was gone, so suddenly that we could scarcely realize the fact; for some days I was as if in a dream; but alas! every day confirms me in the sad reality of my loss. While I grieve, it is not for the dead; my loss is gain to the dear departed. I mourn for myself and my children, nevertheless, in a heathen land."

DEATH OF MRS. BUDDEN.

IT is with deep regret we have further to announce the removal by death of the subject of this notice, who, by her amiable deportment in all the relations of life, by her unaffected piety, and by her entire devotedness to the cause of the Gospel among the heathen, had eminently adorned her Christian profession. The Rev. J. H. Budden, of Almorah, India, in a letter dated March 9th, thus records the peculiarly affecting circumstances attending the event which had rendered his home desolate, and his children orphans :—

"You will have heard ere this of the heavy affliction with which it has pleased God to visit me, in the removal from this scene of sin and suffering of her who for thirteen years and a half has been my faithful wife, my beloved companion, my true helpmate in Mission and every other good work, and my sole Missionary colleague in this field of

labour. It will not do for me to indulge in the expression of my feelings in this overwhelming trial. I will merely give a few particulars for your satisfaction. She was confined on the 18th January; the infant died at birth. I was in Calcutta at the time, having been obliged to accompany my sister, and my three elder children, to make arrange-

ments (viz., for proceeding to England). On the 23rd, I received a telegram, announcing the confinement, and stating that she was 'doing exceedingly well.' I heard daily after this, either from herself or the kind friend who was living with her. The accounts were satisfactory for some days, but became less so afterwards. Fever supervened. On the 4th February, I received a letter asking me to return, if possible, sooner than I had intended, and on the evening of that day, a telegram. On the evening of the 5th, I started post, leaving my sister and children in the Union Chapel House (to sail in the 'Agamemnon' on the 15th), and

reached Benares on the 8th, only to learn that I was too late. My beloved partner had breathed her last on the morning of 31st January. The fever which, last year, carried off our dear little Harriett, at four and-a-half years of age, and laid low two others, bringing them to death's door, had now removed their dear mother to a better world. * * * Little did I think that the insidious foe was lurking in ambush ready to strike down the desire of mine eyes during my absence. But he could not do this without Divine permission, and I desire to feel that it is the hand of a gracious Father which has smitten me, and is able also to heal me."



ARRIVALS IN ENGLAND.

Dr. Hobson and Mrs. Hobson from Hong Kong, en route from Shanghai, in March.

Mrs. Chalmers per 'Princess Charlotte,' from Hong Kong, April 10th.

Mrs. Parker per 'Agamemnon,' from Calcutta, June 2nd.

Rev. J. S. Wardlaw and Mrs. Wardlaw; Rev. J. B. Coles and family; Rev. L. Valetti and family; and two children of the Rev. Geo. Hall, per 'Trafalgar,' from Madras, June 24th.

ARRIVALS ABROAD.

Rev. Wm. Johnson and Mrs. Johnson, at Calcutta, February 4th.

Rev. Samuel Mateer and family, at Pareychaley, South Travancore, February 24th.

Rev. Samuel Jones, at Madras, April 27th.

Rev. E. R. W. Krause, Mrs. Krause, and two children; Rev. Saml. Macfarlane and Mrs. Macfarlane; Rev. Wm. Baker, Mrs. Baker, and child, and Rev. George Platt, at Sydney, March 25th.

DEPARTURES.

Rev. J. C. Dick, appointed to Benares, sailed from Gravesend, per 'Chinsurah,' for Calcutta, March 7th.

Mr. Alexander Brockway, and Mrs. Brockway, appointed to Peelton, South Africa, sailed from Gravesend, per 'Oaklands,' for Algoa Bay, March 9th.

Rev. J. Edkins and Mrs. Edkins; Rev. H. Cowie and Mrs. Cowie, sailed from Gravesend, per 'Beemah' for Shanghai, June 1st.

Rev. Dr. Legge, Mrs. Legge and three daughters; also the Rev. F. S. Turner, sailed from Gravesend, per 'Dora,' for Hong Kong, June 13th.

CONTRIBUTIONS TOWARDS NEW AND EXTENDED MISSIONS IN CHINA.

Previously acknowledged	10,179	14	7
From the North	501	0	0
A Friend to China	50	0	0
A Friend, by Mrs. F. Smith	50	0	0
S. Olding, Esq.	50	0	0
Mrs. Baldock	25	0	0
J. I. Briscoe, Esq., M.P.	25	0	0
W. Curling, Esq.	20	0	0
J. Clapham, Esq.	10	0	0
Colossians iii. 23	10	0	0
Mrs. A. Haldane	10	0	0
Mrs. F. Smith	5	5	0
B. C. D.	5	0	0
S. Clear, Esq.	5	0	0
The Earl of Durham, per Rev. J. Wadland, B.A.	5	0	0
A Friend, per Rev. J. S. Pearsall	5	0	0
F. Golding, Esq.	5	0	0
J. J. Hubbard, Esq.	5	0	0
G. Parker, Esq.	5	0	0
W. S. Smith, Esq., additional	5	0	0

Horbury Chapel.

Rev. W. Roberts.

C. Walton, Esq.	10	0	0
Moiety of Collection	4	5	6

14*l.* 5*s.* 6*d.*

Islington Chapel.

Rev. B. S. Hollis.

Miss Downer	1	0	0
Mrs. Gray	20	0	0
Miss Powell	10	10	0

31*l.* 10*s.*

COUNTRY.

Ashton-under-Lyne.

Rev. J. G. Rogers, B.A.

John Knott, Esq.	25	0	0
Mrs. Knott	10	0	0
Mr. C. J. Knott	5	0	0
Miss E. P. Knott	5	0	0
Miss J. A. Knott	5	0	0
Master J. F. Knott	2	0	0

52*l.*

Beccles, Mr. and Mrs. Jemmy	5	0	0
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Birmingham.

Rev. J. A. James.

D. H. B.	5	0	0
Rev. Mr. French	5	0	0
T. Rollason, Esq.	5	0	0
Miss Kempson	1	0	0

Bradford (Wilts), Three Friends to China, per R. Harris, Esq.	30	0	0
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Bradford (Yorks.).

J. Hutton, Esq.	5	0	0
G. Knowles, Esq.	5	0	0

Brighton, Rev. J. Clayton, A.M.	10	10	0
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Derby, London Road, Ladies'

Working Society, per Rev. H.

Ollard, F.S.A.	14	0	0
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Dundee, Misses Baxter, Ellen-

gowan, per Rev. R. Lang, A.M.	100	0	0
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Edinburgh, Mrs. Muir	50	0	0
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Gornal, A Thank-offering, per

Rev. S. M. Coombs	50	0	0
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Hawes, R. C. Allen, Esq.	5	0	0
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Helenburgh, A Friend to the

Cause	5	0	0
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Leeds.

East Parade Chapel.

Rev. H. R. Reynolds, B.A.

John Clapham, Esq.	100	0	0
The late Mrs. James Wade	40	0	0
John Wade, Esq.	25	0	0
Edward Baines, Esq., M.P.	25	0	0
F. Baines, Esq.	20	0	0
T. E. Plint, Esq.	15	0	0
Rev. H. R. Reynolds, B.A.	10	0	0
George Portway, Esq.	10	0	0
J. R. Breach, Esq.	10	0	0
W. and E. S., a Thank-offering	10	0	0
Mrs. John Ely	5	0	0
J. P. Clapham, Esq.	5	0	0
Miss Wade	5	0	0
Alexander Ritchie, Esq.	5	0	0
Misses M. and E. Clapham	1	0	0
Mr. J. A. Clapham	1	0	0
E. Butler, Esq.	1	0	0
A Domestic Servant	1	0	0
Miss Ann Birks	1	0	0
A Young Friend to China	1	0	0
Masters W. and E. Rice	0	10	0
Collection after Address by Rev. Dr. Legge	7	0	0

298*l.* 10*s.*

Lutterworth.

Rev. J. Hopwood.

Mr. Woodburn	10	0	0
Mr. Ivens	5	0	0
Mr. I. Vernon	5	0	0
Mr. W. Sharman	5	0	0
Mr. Langham	5	0	0
Mr. Bedells	2	0	0
Miss Johnson	2	0	0
Mrs. J. Mayne	2	0	0
Mr. J. Morris	1	0	0
Mr. Stafford	1	0	0
Mrs. Hudson	1	0	0
Mr. J. Hudson	0	10	0
Smaller Sums	1	1	0

40*l.* 11*s.*

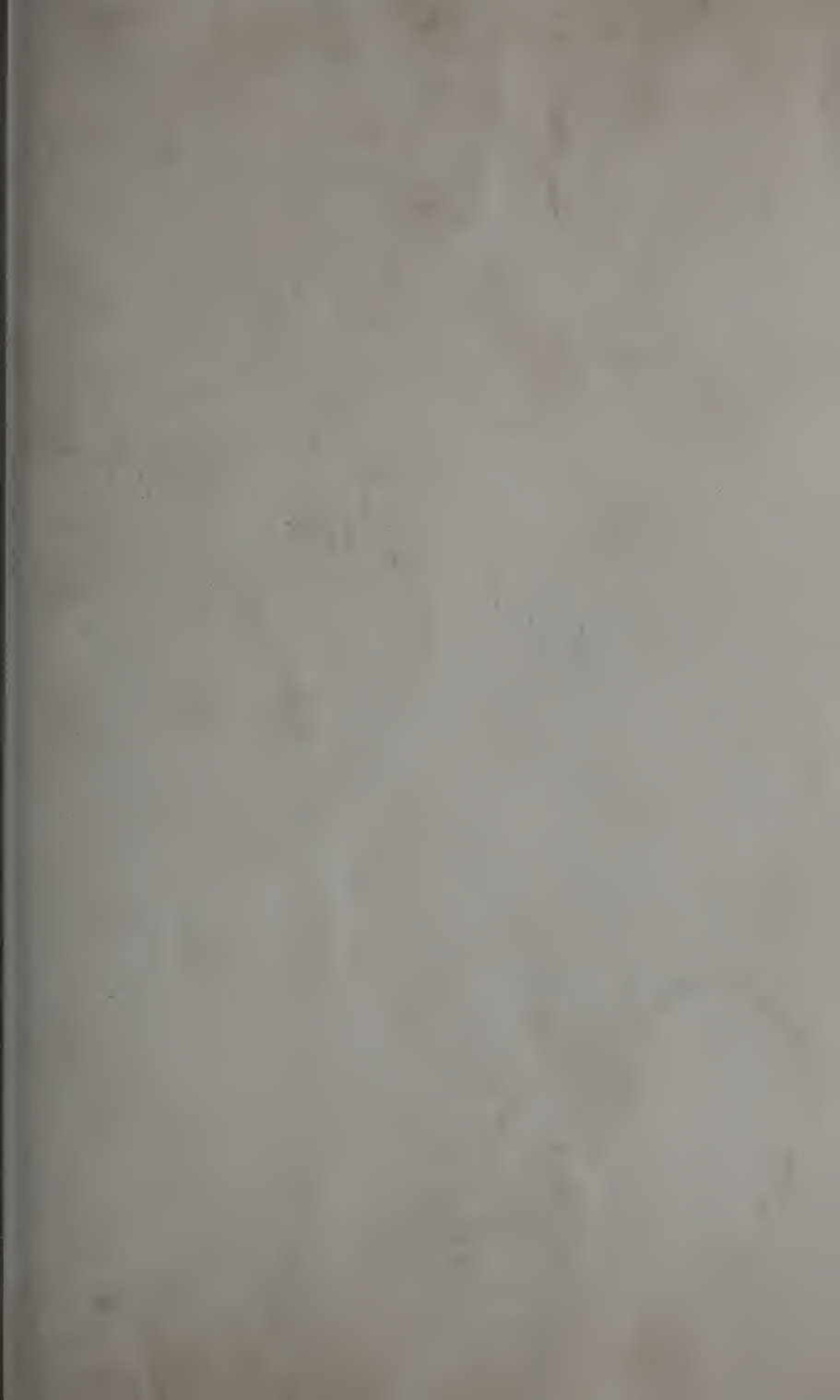
Manchester, S.	20	0	0	Stowmarket, A Friend, per M. Prentice, Esq.	50	0	0
Mitcham, A Friend, per Rev. G. Stewart	10	10	0	Towcester, A Thank-offering for providential deliverance	5	0	0
Mundesley, Mrs. W. Fletcher	50	0	0	Tunbridge Wells, Miss Edwards.	20	0	0
Oxford.				Witham, G. Thomasin, Esq.	15	15	0
M. Underhill, Esq.	5	0	0	Wiveliscombe, T. Newton, Esq.	10	0	0
Mrs. Cavell	1	1	0	Sums under 5l.	32	2	0
Peurith, Friends, per Rev. W. Brewer	5	0	0				
					11,932	14	1

Anniversary Collections.

MAY, 1859.

Wey House Ch.	8	18	6	Bethnal Green Meeting	22	0	0	Islington, Union Chapel	56	2	11	Putney	3	0	0
Surrey Chapel	137	7	10	Blackheath Ch.	35	9	0	Islington, Offord Road Chapel	15	13	10	Richmond	6	14	5
Tabernacle	26	11	0	Chelsa, King's Road Chapel	53	10	7	Islington, Lower Road Chapel	5	0	0	Robert Street Chapel	13	0	0
Exeter Hall	126	16	1	City Road Chapel	18	13	3	Janaica Row Chapel	11	15	5	Ditto, Rev. W. B. and Mrs. Leach, towards Native Teacher	2	2	0
Poultry Chapel	14	8	11	Clapham	58	12	10	Kennington, Carlisle Chapel	10	16	0	Southgate Road Chapel	12	7	1
MISSIONARY COMMUNION.				Clapton	83	0	9	Kensington	56	2	6	Southwark Cong. Church	3	10	0
Stepney Meeting	8	0	3	Claremont Chapel	25	11	5	Kentish Town	19	2	8	St. John's Wood Cong. Chapel	14	2	10
Craven Chapel	11	10	1	Claylands Chapel	22	0	0	Kingsland	34	8	0	St. Mary Cray	8	5	4
Falcon Square Chapel	8	9	8	Craven Chapel	69	1	0	Kingston	13	3	7	Stepney Meeting	25	4	1
Surrey Chapel	16	13	2	Deptford Chapel	10	5	6	Lewisham, Union Chapel	10	11	2	Surbiton			
Union Chapel, Islington	19	17	1	Ebenezer Chapel, Shadwell	4	12	6	Lewisham, Trinity Chapel	3	10	0	Sydenham	13	14	9
Stockwell Chapel	9	6	4	Eccleston Chapel	21	6	6	Lewisham Road, St. David's Ch.	22	0	0	Tabernacle	17	16	8
Kingsland Chapel	7	7	3	Egham Chapel	7	7	6	Maberley Chapel	9	2	10	Tonbridge Chapel	10	4	1
Pembury Grove Ch., Hackney	9	9	9	Eltham Chapel	27	3	9	Marlborough Chapel	0	0	3	Tooting	11	4	9
Handover Chapel, Peckham	20	14	0	Enfield Chase Side Chapel	18	0	0	Mile End New Town Chapel	4	6	6	Tottenham	13	13	0
Trevor Chapel, Brompton	10	7	6	Falcon Sq. Chapel	19	10	8	Mile End, Latimer Chapel	3	6	5	Tottenham Court Road Chapel	14	3	6
Greenwich Road Chapel	6	10	4	Fetter Lane Chapel	5	7	8	Mile End Road Ch. Mill Hill Chapel	6	16	1	Tottenham Court Road Chapel	15	0	0
Eccleston Chapel	6	3	0	Finchley Chapel	6	19	4	Myddleton Road Chapel	20	17	10	Wandsworth	8	0	0
Park Chapel, Camden Town	11	3	2	Forest Gate Ch.	9	0	5	New Broad Street New College Chapel	8	0	8	Walthamstow	19	1	11
Hoaton Academy Chapel	9	12	8	Gravesend, Zion Chapel	16	6	10	Mill Hill Chapel	6	0	0	Walthamstow, York Street Chapel	38	4	10
Sion Chapel	5	4	2	Greenwich, Maize Hill Chapel	7	11	6	Mill Hill Chapel	20	17	10	Wandsworth	8	0	0
COLLECTIONS, 15th MAY.				Greenwich Road Chapel	7	11	6	New Broad Street New College Chapel	35	11	8	Walthamstow, York Street Chapel	38	4	10
Abney Chapel	20	4	2	Hackney, St. Thomas's Square	18	11	0	New Court Chapel	7	15	4	Wells St. Chapel	20	8	1
Albany Chapel, Regent's Park	10	14	1	Hackney, Old Grove Chapel	34	15	9	Norwood	15	0	0	Westminster Chapel	35	16	2
Albany Rd. Chapel	10	14	1	Hammersmith, Broadway Ch.	5	1	6	Old Ford Chapel	1	2	6	Whitefield Chapel	4	4	2
Barbican Chapel	10	0	0	Haverstock Chapel	15	8	0	Orange St. Chapel	14	11	9	Whitehead Chapel	6	0	0
Battle Bridge Ch.	9	1	6	Hendon	16	3	8	Oxenden Street Ch.	10	10	0	Woolwich, Ebenezer Chapel	6	0	0
Baywater Craven Hill Chapel	26	10	0	Holloway Chapel	18	7	0	Park Chapel, Camden Town	28	1	8	York Road Chapel	22	14	6
Bedford New Town Chapel				Horbury Chapel	14	0	4	Peckham, Hanover Chapel	30	10	3				
				Hornsey Park Chapel	11	10	7	Peckham Rye Ch.	10	0	6				
				Hounslow	5	7	9	Plaistow Chapel	9	11	5				
				Islington, Canonbury Chapel	43	10	9	Poplar, Trinity Chapel	33	9	3				
				Islington Chapel	15	0	9	Poultry Chapel	177	0	0				

Contributions in aid of the Society will be thankfully received by Sir Culling Bardley Bardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



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